Eleventh Section.

(1) When a man being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman". Then Indra went away satisfied in his heart. But before he had returned to the devas. he saw this difficulty. In truth he thus does not know himself (his self) that he is *I',* nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

(2) Taking fuel in his hand, he went again as a pupil to Prajapati. Prajapati said to him : Maghavat, as you went away satisfied in your heart, for what purpose did you come back ?" He said : " Sir, in that way he does not know himself (his self) that he is I | nor does he know anything that exists. He is gone to utter annihilation. I see no good in this".

(3) "So it is indeed, Maghavat ", replied Prajapati, but I shall explain him (the true Self) further to you, and nothing more than this. Live here another five years". He lived there another five years. This made in all one hundred and one years and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil

with Prajapati."

Twelfth Section.

tf Prajapati said to Indra:

sc (1) Maghavat, this body is mortal and always held
by death. It is the abode of that Self which is immortal
and without body; when in the body (by thinking this body
is {1' and I am this body) the Self is held by pleasure and
pain. So long as he is in the body, he cannot get free from
pleasure and pain. But when he is free of the body (when
he knows himself different from the body), then neither
pleasure nor pain touches him.

ct (2) The wind is without body, the cloud, lightning
and thunder are without body (without hands, feet^ etc.)
Now as these, arising from this heavenly ether (space) appear